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WEEKLY REVIEW.

—What are we to think of the Greek church in reece? Three bishops have been found guilty of aving obtained their offices by bribery.

—The Report of the Arcot Mission of the Am. eformed Church for 1875, tells of slow but steady progress. There have been 120 accessions; 96 adults have been baptized; 82 persons admitted to the communion on confession of their faith. Present number of communicants 773. There has been opposition from various sources; in one place the church-building was destroyed by fire. Dr. W. M. Scudder Jr., in charge of the Medical work, has had an average of 93 patients daily. There were 476 surgical oporations. The present staff also includes Rev. John Scudder, M. D. Rev. E. J. Heerin, Rev. J. H. Wyckoff, and Miss Mandeville, everal others being in America. The Rev. E. C. Scudder left in April, not expecting to return. He had been 20 years in India.

—The learned gentlemen engaged in the revision of the English New Testament, have it is said, struck out as spurious the last seven verses of the ast chapter of Mark. It is to us simply inconceivable that this Gospel should have terminated the 13th verse: "And they went and told it nto the residue: neither believed they them." e Sinaitic and Vatican codices omit the twelve verses. Thus too, the Gospel has a mutilated earance. The 19th verse is quoted by Irenaeus enuine. Stier says, with Guericke: "The ernal arguments against this section are not conditionally valid, and much internal evidence s strongly in its favour."

—The English papers are driven to all sorts of subjects for leaders, the *best* subjects being tabooed. The *Globe* has an article on the average of beauty, nd reaches the interesting conclusion that of the oung ladies seen in Hyde Park, not more than ne in ten is good-looking, not more than one in wenty beautiful. The leader-writer should consider that all people do not see with the same eyes, and one sees beauty where another does not. We have sometimes thought that there is no extremity of ugliness for which there is not somewhere in the world an enthusiastic admirer ready. The ugly women get married as well as the handsome, nd sometimes are much better loved by their usbands.

—We have been favoured with a copy of a little book entitled "The Life and Teaching of Jesus Christ," in Marathi verse, by the Rev. Gunputrao R. Navalkar. This book consists of the Old Old Story and the Sermon on the Mount, in metrical form. The title is perhaps a little too ambitious. The measure employed is simple and well adapted for singing, and, so far as we are able to judge, has poetical merit. Some perhaps will read these poems who would not be likely to read the New Testament.

With reference to the letter signed S. in another olumn, we see no reason to doubt that Christians ho have known and loved one another here, shall now and love one another in heaven. We are t able to understand how they should be unrecognizable. We are even now in the kingdom of eaven. The great difference between our life ere and our life there is in the exemption from n, from sorrow and from corruption that awaits s in the perfected state. But neither of these things are necessary to our identity or to our identification. We shall be made like unto Christ, but this does not mean that we shall be undistinguishable from Christ; and though we may be made like one another, we shall be distinguishable from one another. Our associations there will be determined by the will of God; but the will of God is the will of divine love. All that is unfavourable to the fullest manifestation of God's love in us, will be left behind. There is nothing on this earth more beautiful in the eyes of the Redeemer, than the mutual love of his people; and if anything has the promise of immortality this has. We make the following extract from a recent discourse by Talmage:

"Your Christian dead have not turned into thin clouds and floated off into the immensities. Living, bounding, acting, they are waiting for you. I breathe to-night the redolence of the King's gardens. I feel on my cheeks the spray of the imperial fountains, the rain of crystal in basins of alabaster. O, the fathers, the mothers, the children, the loved ones who have moved out from the sickly miasmatic valleys of earth, on to the hills to spend the summer of eternity. The dear souls, how we would like to see them! As we enter heaven, we will press by the Baxters, and the Paysons, and the Pauls, and the Elijahs, and the Daniels, until we find our kinsfolks, and comrades; and after we have talked with them of all that has occurred since our separation, then we will go with them to see the celebrities of heaven. *Living! Living!* Never to die. I am so glad that they shall never cough again, that they never shall be rheumatic nor neuralgic again, that they shall never take bitter medicines again, that they shall never die again. Chariots in the streets, but no hearse in all the city. Christmas bells chiming, but no tolling from the towers. Marriage blossoms in the air, but no cypress. Joy, but no sorrow. Palm trees, but no weeping willows. Oh, the living! the living! the living! When shall we join them?"

The Rev. Mr. Park asks us if we would rejoice in the conversion of a Brahmin to Christ, through the efforts of a Romish priest. It is hardly a question to be asked. We should certainly rejoice in the conversion of any soul to Christ, by whatsoever agency, for the work of conversion implies the work of the Holy Spirit and the salvation of the soul. But Romanism as a system does not tend to the conversion of men to Christ; it gives a gross misrepresentation of the Gospel and places very great difficulties in the way of the spread of the Gospel. We find the severest denunciations of Scripture are not reserved for the avowedly idolatious systems of the heathen, but for those systems that profess to be Christian while they hide the Gospel from men. The world would be a very different world to-day from what it is, a very much better world, more effectually permeated by the Gospel, if it had not been for the systematized corruptions of the Gospel. Roman Catholics say that there is a broad gulf between their religion and that of the Protestant churches, and we accept of their testimony as to this vital distinction, because it accords with our own study of the scriptures; thought we differ from them *toto cœlo* as to the side of this gulf on which the truth is found. It is remarkable that the particular school to which the writer of the paper in the *Indian Ev. Review* belongs is characterized by great bitterness and scorn for what they call the sects, in fact for evangelical religion as the term is commonly understood; and their neophytes may attend the Romish church with much less danger of being reprehended than they may dissenting churches. So that one naturally sees in the Rev. Mr. O'Neill's Irenicon just another girder in the bridge by which the Romish and Anglican churches have been made mutually approachable. We should have more confidence in these proposals of amity if instead of overturing first those that are at the other pole of the Gospel, it offered to embrace those whose doctrinal teachings correspond essentially with the teachings of the thirty-nine articles.

There is a good deal more truth in Romanism than there is in Hinduism. There is more in Mahomedanism than in Hinduism. The Pharisee had much more truth than the heathen whom he compassed sea and land to proselytize; but we need not remined our readers of what the Lord said about their success. We must protest against every system that does not set forth Christ crucified and risen, the all-sufficient Saviour of sinners.

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SATURDAY, MAY 27, 1876.

IMMEDIATE SALVATION.

Within the last twenty years the doctrine of immediate salvation has vindicated itself as Scriptural in the eyes of a multitude of persons who formerly were decidedly opposed to it. Still, however, and especially in some branches of the church, there is a strong feeling against this, and we believe that it is not unfrequently denounced from the pulpit as dangerous and fanatical. The question relates to the work of the Spirit; and we are told that it is not according to the mind of the Spirit that men should at once attain to a state of salvation, but rather that they should obtain it by instalments. The question relates to the submission of rebels; and the theory seems to be that at first they shall partly submit, afterwards submit a little more, then a little more, and so on. The question relates to faith; and the idea is that a man begins with a faint and dubious faith, which is not a saving faith, but which may in time become a saving faith. The question relates to the forgiveness of sins; and the doctrine seems to be that a man receives at first a little forgiveness, then a little more, then a little more, and so on, till all his sins are pardoned. The question relates to a passage from death to life; and we are asked to believe that death and life are blended together, so that no one can assuredly say that the man has life, until he leaves this world. The question relates to the new birth, the change whereby a man becomes a child of God; but we are advised that this change is so very vague and uncertain that it takes a man a long time to ascertain that he has been the subject of it.

What saith the Scripture? The theology that does not correspond with the word of God is mere rubbish, and should be thrown overboard, no matter how highly it may be commended of men.

"He that believeth on the Son hath everlasting life; he that believeth not the Son shall not see life, but the wrath of God abideth on him." Two states are here referred to; in one there is everlasting life, that is, salvation, in the other perdition. Men are divided into two classes; those who have that faith in Christ whereby life is theirs, and the wrath of God completely banished; and those who are in the unbelief that comes short of it.

There is no intermediate place. In John iii. a parallel is drawn between the looking of the Israelites to the brazen serpent and the act of faith which secures salvation to him that believes in Jesus. But the glance of the Israelite secured to him *immediate* healing. This parallel comes directly after what our Lord said to Nicodemus about being born again. Here some kind of an analogy is indicated between the natural birth and the conversion of the soul. It is evident from a comparison of the different parts of the chapter that at whatsoever moment a man believes on Jesus Christ, he is born again, and he is saved.

To the woman that was a sinner, who washed our Lord's feet with her tears, Jesus said, Thy sins are forgiven, thy faith hath saved thee, go in peace. It is not that some of her sins were pardoned then, others a month afterwards, and so on. All her sins were pardoned then and there, and she was distinctly notified of the fact; her faith had secured for her salvation, not a fragment of it but the thing itself. Being justified by faith she had peace with God. A sinner who does not know assuredly that his sins are all pardoned, cannot have peace; if he has it, it must be a false peace. A man who can have peace when it is still an open question whether he may not spend an eternity in hell, banished from the presence of God and of all the redeemed, the companion of devils and lost spirits, is a strange spectacle truly. The more a man knows of God, of heaven and hell, the more intolerable will be the burden of doubt. A man ought not to be willing to close his eyes in sleep, who is uncertain of his acceptance with God, much less, play at croquet or badminton, or engage in light conversation. To Simon the Pharisee, Jesus spoke this parable: A man had two debtors, one owing 500 pence, the other fifty; when they had nothing to pay he frankly forgave them both. He shows what the forgiveness means, when he says to the woman, thy sins are forgiven. It was when they had nothing to pay; meaning evidently that God's forgiveness is available for those who renounce the idea of their own goodness and recognise their moral bankruptcy. In all this we have immediate salvation unequivocally taught.

"He that believeth on the Son of God hath the witness in himself." "Hereby know we that we dwell in him and he in us, because he hath given of his Spirit." "The Spirit of God witnesseth with our spirits that we are the children of God." The Spirit of God knows how to demonstrate his own presence in the heart and in the life. But he will not do this except where there is genuine faith, a whole hearted abandonment of oneself to the care and guidance of the Saviour. And the difficulty in the churches is that multitudes of so-called Christians are unwilling to yield themselves entirely to Christ; they are still in a measure under law to the world, and they dare not break with the world. Let them forsake all that they have, and consent to know no law but Christ's, and let them receive the Son of God as their all-sufficient Saviour, and immediatelly the Spirit of God will be with them shedding abroad the love of God.

Let a man read the Acts of the Apostles, and see if the conversions recorded there are not one and all immediate.

It is very true that many have had long-protracted struggles before they obtained peace in believing. But these struggles were caused by the fact that they were clinging to some way of their own. When they consented to be taught and led of God, all became plain.

THE MIRACLE OF THE LOAVES.

(Communicated.)

OUR Saviour's Miracle of feeding the five thousand* differs in one important respect from the rest of His Miracles, namely in that it was not *absolutely* necessary that Christ should have *miraculously* supplied the people with food, as we read in the three accounts of this miracle, as related by Matthew, Mark and Luke, that there were villages and cities round about where the five thousand might have procured food. "And when it was evening the disciples came unto Him saying. This is a desert place and the time is now past (or, "it is a late hour"); send the multitude away that they may go into the villages and buy victuals." That the eyes of the blind and the ears of the deaf should be immediately opened it was imperatively necessary that Christ should perform a miracle; so also in restoring the dead to life and healing the sick. The five thousand however were in no danger apparently of suffering from starvation had Christ not performed a miracle on their behalf. We know nevertheless that Christ *never* worked a miracle lightly or without some important ends to serve. He raised the dead to life thereby showing that He, Himself, was the *Resurrection*. He healed the sick and infirm thereby denoting that he who could say to the body, groaning under its infirmities, "Be thou whole" could surely also cleanse and heal the soul. No doubt Christ was moved with compassion when He fed that multitude, nevertheless without another and more important reason we can hardly conceive that He would have supplied in a miraculous manner that which was attainable, without much trouble, in the ordinary way. We must therefore look all the more carefully for the spiritual meaning of this miracle. What attribute of Christ's God-head, what great spiritual truth does this miracle illustrate? Christ Himself explained it the very next day. The bread that He had given the multitude to eat was but a representation of the bread of life. As He says in the 26th verse of the same chapter (St. John vi.) "Ye seek me not because ye saw the miracles, but because ye did eat of the loaves and were filled. Labour not for the meat that perisheth but for that meat which endureth unto everlasting life, which the Son of man shall give unto You: for Him hath God the Father sealed." Taken in this light the whole narrative of the miracle is most beautiful and instructive. We may here glance cursorily at its most prominent features.

"*After these things* Jesus went over the sea of Galilee which is the Sea of Tiberias. And a great multitude followed Him, because they saw His miracles which He did on them that were diseased. And Jesus went up into a mountain and there He sat with his disciples. *And the passover a (the) feast of the Jews was nigh.*" St. John vi. 1-4. "After these things"—what things? The latter part of the fifth chapter will tell us. In the the 18th verse of that chapter we read that the Jews sought to kill Christ because He called God His Father and more because He made Himself equal to God. He had then boldly made known His God-head. He had declared His heaven-sent Mission. And now after making known who He was and what He was—what remained? Surely that He should show *why* He had come. He had just spoken of John the Baptist's work, also of that of Moses; now it remained for Him to show what His work was to be. John, He said, had been a burning and a shining light;—what was He to be to the world? "After these things." He lost no time. He had declared to an unbelieving world who He was and now He hastens to show (emblematically) what His mission of Love was to be. He who had in such a wonderful manner fed the bodies of that multitude had come to feed their souls, in a much more wonderful manner, with the true bread from heaven.—"And the feast of the passover was nigh." The tfme had come round again when the "lamb without blemish" should be eaten, but that type might be done away with now, for here was the antitype about to offer Himself as the "lamb without blemish and without spot; "the true living bread from heaven, for them to feed on. When Jesus then lifted up His eyes and saw a great company come unto Him, He saith unto Philip, Whence shall we buy bread that these may eat? (And this He said to prove him; for He himself knew what He would do). Philip answered Him, two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of His disciples, Andrew, Simon Peter's brother, saith unto Him, There is a lad here, which hath five barley loaves and two small fishes, but what are they among so many? "Whence shall we buy bread that these may eat?" It was Christ Himself who asked the question that He might prove what was in his disciples. Would they remember the marriage of Cana and how Christ had raised the dead and healed the sick? And remembering these things would they look confidently up, saying, "Lord thou knowest;—Thou art able to provide a table in the wilderness." No, they did not know Jesus yet in spite of all that they had seen and heard, and for want of faith at this time they had almost immediately afterwards to pass through dangers and trouble on the stormy waves of Lake Tiberias which, whilst rebuking them for their unbelief would shew them more fully not only their own weakness but also Christ's power "Whence shall we buy bread?" It was well,—well that man's utter inability and helplessness should be pointed out *first* that Christ's all-sufficient power and fulness should come out all the more clearly and brilliantly in contrast. We may imagine that it was in a despairing tone that Andrew joined in saying,—"There is a lad here who hath five barley loaves and two small fishes, but what are they amongst so many?" Nevertheless Andrew beings forward his five loaves and two small fishes Oh what mockery it seems! Yet they represented man's insufficiency and emptiness. And Christ—does He not not turn from the miserable, scanty little loaves and fishes with scorn and contempt? No! oh wonderful! He accepts them, and *in them*, not *by them*, He works His wondrous miracle. He graciously accepts the loaves and fishes, that is man's emptiness, and fills that emptiness with fullness,—His own fullness. He takes man's *utter inefficiency* and fills him with His *all-sufficiency*. Those wretched little loaves and fishes *in themselves* were nothing—of no account, and in considering the greatness of the miracle are not to be reckoned at all. They were barely sufficient for Christ to *work in*. What a wondrous condescension that He should look upon and make use of these loaves and fishes which were nothing more than proofs of their entire helplessness! But that out of their emptiness He should bring forth fulness,—surely that is beyond all praise—beyond all comprehension. And is not Christ daily, now in our own days, doing more wonderfully even than this? Is not that His plan of dealing with us? And are not the miracles worked now in the hearts of His people far greater than this one? Does He not graciously accept the empty soul, conscious of its emptiness. and fill that soul with His own fullness? Does He not accept that naked soul and clothe it with His own perfect righteousness? Christ might have caused bread to fall from heaven to feed the multitude but had He done so the miracle could hardly have been so great and glorious. Nay, He might have turned even the very stones into bread. He might have acted thus independently of man but His loving heart would identify His disciples with Him in the work, therefore He accepts the insignificant loaves and fishes, and allows His disciples the privilege of assisting Him in distributing to the people. But what the disciples distributed they received *directly from Himself*; they were the channels through which Christ's wondrous power was conveyed. Oh that they who have the high office of feeding Christ's flock with His *Spiritual* food might remember that all they can offer will be of very little use unless they have received it *directly* from Christ by the Holy Spirit. "When they were filled He said unto His disciples, gather up the fragments that remain that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves which remained over and above unto them that had eaten."—In Elisha's miracle of the miraculous supply of oil we read that when there remained no more vessels to be filled "the oil stayed." In Christ's miracle on the contrary, when all the people had partaken and were filled with the loaves and fishes there was a very large remainder. We find the reason of the difference between these two miracles in this respect to be fully explained by the different spiritual lessons each was designed to convey. The people had satisfied the cravings of their hunger and were filled—what more did they require? "Gather up the fragments" said Christ.—Let us pass from the earthly shadow to the spiritual reality. The soul of man is in a wilderness where it finds nothing that can satisfy its cravings until it accepts that spiritual food from heaven. "For the bread of God is He which cometh down from heaven and giveth life unto the world." St. John vi. 33. And when the soul turns to him in true humility and contrition, by faith appropriating Him who hath said "My flesh is meat indeed and my blood is drink indeed," then and *only* then, the hungry, empty soul is filled and satisfied with peace and joy in believing. But how many Christians there are who, when they have attained to this the certainly all-important and most blessed experience, seem to rest satisfied with the taste of heavenly food then enjoyed? God has to say to them, by Fatherly discipline and providences,—"Gather up the fragments that remain." You may have seemed to be as full of the joy of the Lord as your soul could possibly contain. You may think that you then tasted fully of all the feast of love and blessing and grace spread by God for His chosen ones, but you have as yet attained to but a foretaste. How many Christians there are who seem to live upon past experiences! Like the Israelites of old how slow are to go in and possess *all* the the land—*all* the

* John vi. 6-13, Matt. xiv. 15-21, Mark vi. 34-44.

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riches of grace laid up for us in Christ Jesus. How fain we are to rest satisfied with a little. "Therefore they gathered them together and filled twelve baskets with the fragments of the five barley loaves which remained over and above unto them who had eaten." In Christ's second miracle of the same kind, when the four thousand were fed, we read that there remained *seven* baskets of fragments, whilst in this miracle we have *twelve* baskets left. Thus we get the numbers *seven* and *twelve* which we know are the most significant numbers in the Bible being *full, complete* numbers. Let us realize this; after that great multitude had been fed, *more* remained than there was to begin with. "Not as the world giveth give I unto you." The world makes great promises yet gives but little, whilst God, in Christ, gives far more than we ask, far, far more than we can possibly imagine we desire.—We may have tasted of the joy of salvation and be quite satisfied with that, but we have to go on to experience that Christ of God is indeed made unto us not only redemption but also righteousness and sanctification. When time is merged in eternity and we stand face to face with Him, known, we shall find that the half has not been told us and when we sit down with Him in His Father's kingdom to drink of "the new wine" we shall prove that the *best* wine has indeed been kept until the last. So great and unlimited is the gift of God that if you and I and all the people in the world had received without stint of the riches of God's grace in Christ Jesus, there would still remain far more than enough for countless generations yet unborn. The gratest sinner, whose life has been one long series of the blackest and most fearful crimes and iniquities, fears that salvation is not for such as himself, but the salvation brought into the world through Jesus Christ is so great, so entire that it was just exactly intended for all such as he, for, "where sin abounded, grace did much more abound (or greatly superabounded). Fellow-believer, are we called to only bare salvation? Oh, how miserably straitened we are in ourselves! We are satisfied if we receive just sufficient spiritual food to keep our souls alive! But is not this sinful, or to say the very least most dishonouring to God's unspeakable gift? Is it not insulting to God's love and mercy? We hear some Christians boast that they know how to make the most of both worlds. They can rest content with but a very small share of God's spiritual riches provided they have a share of this world's good. It is not a limited supply of heavenly food that is provided for us in Christ but a right royal feast glorious beyond all description; a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." God grant that at the last day when the heart's inmost thoughts and secrets are made known we may not have to mourn over our barrenness and emptiness in having limited in our souls the power of the Holy One, or in having made light of the amazing riches of grace and glory so freely bestowed on us in Christ Jesus. May we rather by receiving out of His fulness, grace for grace, being honour and glory and praise unto His holy name at His appearing.

A SECRET ADVENT.

In a paper entitled "The two Resurrections" in *Word and Work*, we read:

"The great paramount hope of the Christian is to be conformed to the image of God's Son, and this hope will be fulfilled in the change and translation of the living saints, and in the simultaneous resurrection, change, and translation of the sleeping saints when the Lord Himself shall descend, and we shall together meet Him."

The writer of the above believes that there is to be a coming of Christ in the air, unobserved of men, and that the saints are to be caught away secretly, disappearing in a way that will be perfectly unaccountable to the world. Every believer in the Lord Jesus Christ, alive or dead, is to be snatched away from earth. This is Christ's coming *for* his saints.

"How sudden, solemn, and unexpected to the unsaved shall be the event of the Lord's advent!—Blessed, thrice blessed hope albeit to the believer. Picture the scene for a moment:—A saint of God lies in his coffin awaiting burial, when in the twinkling of an eye the changed body is snatched from the coffin and the grave clothes.

"Another being borne to the dust, like the widow of Nain's son, no bier is touched by the Lord of Life, but His voice is heard, and in the twinkling of an eye the burden is gone, and the bearers, like Saul's companions (Acts ix.), stand "speechless, hearing a voice, but seeing no man."

"The Christian pilot taken from the helm, the driver from the engine, the preacher from his hearers the sovereign from his throne—gone! What a scene of confusion!"

"In the same churchyard one grave shall be opened, another left closed. How is this? That opened grave shall witness this ascent of a child of the resurrection, an heir of glory. That other grave remains silent and undisturbed, for there lies a rejector of God's grace—Christless, hopeless, lost—eternally lost!"

All this without any manifestation of Christ, any open display of his power. The resurrection of all deceased believers, their translation, the change and translation of all believers then living, is to take place secretly, surreptitionsly one might say; and the unconverted world be left in undivided possession of the earth, for 1,000 years, at the end of which period there is to be the resurrection of the unjust. The passages quoted to prove these positions are 1 Thess. iv. 16-18, Rev. xx. and John v. 17-29. To get out the above meaning, these passages are, it seems to us, interpreted in a very unnatural way. The Spirit of God has given us the word of God in human language, used in the same way in which men who wish to be understood use it. It was Talleyrand who thought that language was given for the concealment of thought; but surely the Spirit of truth does not use human language in any such design.

In 1 Thess. the apostle is seeking to comfort those who were mourning the decease of loved ones, under the impression that Christ was soon coming in glory and these departed ones would not share in the privilege of welcoming him. Paul assures them that with reference to the coming of Christ, the living would not have any advantage over the dead. It is in this passage that we hear of our Lord's coming in the air:

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord, in the air; so shall we ever be with the Lord."

The language is as opposed as language can be to the idea of a secret coming and secret removal. There is a shout, an archangelic voice, a trump of God. We are reminded of the parable of the virgins: 'The bridegroom is come; go ye out meet him. The wise virgins met him, joined the procession and entered with him. So the saints use to *meet* the coming Saviour. It is the same word in the Greek. The same word occurs in Acts xxviii. 15 "And from thence (Rome) when the brethren heard of us, they came to meet us as far as Appii forum." They came to join him and accompany him in his entrance to Rome. We certainly cannot join in the aspiration, Come, Lord Jesus, come quickly, if his advent is simply for the purpose of gathering all his people out of the world in a clandestine way, leaving the nations of the earth without any heralds of salvation, any to love them, compassionate them, pray for them and lead them to Christ. We greatly prefer the present times when God is blessing the testimony of his people to the conversion of multitudes During the 1,000 years spoken of in Rev. xx., Satan is represented as bound and entombed; but so far as we understand the writer in *Word and Work*, it will be rather the complete emancipation of Satan, the saints having been taken out of the way. The gates of hell shall not prevail against the church of Christ, but it would be a marvellous triumph for them, if the Church were completeiy banished from the earth. Thank God, we see Christ coming daily in the hearts of sinners. Jnst so far as men submit to him, his kingdom comes. There will indeed be a world-wide manifestation of his glory; every eye shall see him, and all they that pierced him; every knee shall bow and every tongue confess. But we find no trace of any secret, manifested coming.

We believe that "the great hope of the Christian is to be conformed to the image of God's Son." It is also true that as regards having a body like unto his glorious body, this hope of conformity will be fulfilled in the change and translation of the living saints. But it is especially with regard to the spiritual likeness that the believer is concerned. We are created anew in Christ's image in righteousness and true holiness. He that hath this hope in Him, purifies himself even as he is pure. His great anxiety is to be a faithful witness for Christ, a representative of Christ, that Christ may be seen in him, that for him to live may be Christ. "I am glorified in them" says Jesus, of his disciples, and adds, "I pray not that thou shouldest take them out of the world but that thou shouldest keep them from the evil." "Herein is my Father glorified that ye bear much fruit." "Lo, I am with you always, even unto the end of the world," which implies that Christ's servants are to continue preaching the Gospel unto the end of the world.

GLEANINGS IN EPHESIANS.

Holy and without blemish. v. 27.

When the prayer, Thy will be done on earth as it is in heaven, is fulfilled, then will this aim of Christ be accomplished, and the church shall be holy and without blemish. The bride shall be adorned for her husband. This consumnation, we are plainly told, is to be brought about by the word: "with the washing of water by the word." But the word is with us, and so is the merit of Jesus, and the favour of God and the omnipotence of the Spirit. Just in the measure that the Bridegroom, the Lamb, loves the church, does he desire her purity, and we are never more truly engaged in that which is pleasing to him, than when we are seeking entire sanctification, for ourselves and others. This is the will of God even our sanctification; and whatsoever we ask according to his will we know that he heareth us, and we have the petitions desired of him. Blessed are all they in the church of Christ who hunger and thrist after righteousness; for they shall be filled. Unblemished purity; the bridegroom rejoiceth exceedingly when his bride is without spot or winkle or any such thing; and the holiness of Christ will never be rightly known till his Church is fully sanctified by the truth. As the word is nigh us for our justification, so it is nigh us for our sanctification.

A great mystery; but I speak concerning Christ and the church. 32.

In tracing the parallel between marriage and our union to Christ, we should let our thoughts go back to the Garden of Eden, the formation of Eve from Adam's rib, and the blessedness of a union unstained by sin. Marriage, as God conceived and designed it, is just a symbol of the union of the believer with Christ. The man is created for the woman and the woman for the man, and the one supplements the other as the one demands the other, and the two incomplete individualities become a single and complete individuality. So, speaking reverently, Christ the Saviour needs the sinner and the sinner needs Christ, nor can the glory of Christ as a Saviour be seen apart from the subject of salvation. There is a mystery of appropriation and of intimacy which cannot be understood until it is entered upon, nor can the initiated one explain it to the outsider. "To him that overcometh will I give a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it."

That thou mayest live long on the earth. vi. 3.

Children who obey their parents in the Lord, out of deference to God's will, receiving cordially the godly instruction given hy the parents as the Lord's representatives, will, *cæteris paribus*, enjoy the blessing of long life. Long life on the earth is not in itself a blessing; the burden of years is heavy on some, but where peace, love and joy reign, there it is a blessing. We believe this promise is fulfilled; they who lovingly and reverentially minister to their aged parents, are likely to inherit their longevity. The promise is not absolute and without exception; for every promise of God consents to give way when some more richly-freighted promise demands fulfilment.

Ye fathers, provoke not your children to wrath. 4.

The parental sceptre is not made of iron. It is wreathed with love. Parents are not to impose unnecessary tasks upon their children. There must be consideration for the feelings of their children. Authority is to be exercised only when needed. We are not to destroy the individualities of children, and try to run them all into one mould. And we are not to expect from them a wisdom beyond their years. Parental nurture is most effectively carried out through sympathy. The distinction must b.

observed between negligence and wilfulness. Through negligence a child may do a great deal of damage; but the punishment of this is not to be as the punishment of wilful disobedience. Here we see that God even when hinvests the parents with their rights, puts in a word for the children.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—I have often read with much pleasure and satisfaction, your replies to parties asking information on the readings of difficult parts of Scripture.

I have long felt a difficulty in understanding the teaching of Scripture on the subject of the Lord's people meeting and knowing each other in Heaven. I have thought that if this meeting and knowledge will add to their felicity, it will be given to them, as nothing is impossible with God. Moses and Elias were made known to the Apostles Peter, James, and John, on the Mount of Transfiguration; Abraham, Isaac and Jacob will doubtless be made known in like manner as representatives to the saints in glory.

I think, we may, from the teachings of the Scripture, safely come to the conclusion, that those who have been raised from the dead at different times, knew the living, and the living knew them. The witch of Endor, and Saul, the King of Israel knew the prophet Samuel, when he appeared to them, a though he had been dead some time; Lazarus of Bethany was also known after having been raised from the dead; and those who were raised from the dead on the death of Christ, who went into the city, were no doubt known there; the Saviour was also known after his resurrection, but it may not be so in Heaven, in our knowing each other there.

It appears from Scripture that at death the body undergoes a change, except prevented as in certain cases, like that of Lazarus and the widow of Nain's son and the Saviour and others. When this mortal puts on immortality, and this corruptible puts on incorruption, when saints are made like unto the Angels of God, or as Paul says, when they are fashioned like unto Christ's glorious body, and are filled with all the fulness of God and are made partakers of the "exceeding and eternal weight of glory" mentioned in Scripture and will know something about that bliss and happiness which "eye hath not seen, nor ear heard, neither has it entered into the heart of man to conceive of, which is kept in reserve for the saints in light, it does not appear that it would add to their happiness to know their friends or relatives in Heaven; but this appears to be one of the deep things of God, and which is hid from us, still I shall be most happy to know your thoughts on this subject of the people of God knowing each other in Heaven as relatives and friends, and those who became so related in a former state of existence.

17th May 1876. S.

DEAR SIR,—Your last issue contains an editorial article criticizing Mr. O'Neill's paper in the April number of the *Indian Evangelical Review*. Especially, your article takes exception to Mr. O'Neill's statement that it is the duty of both Protestant and Catholic missionaries to rejoice in each other's successes and grieve for each other's failures in the work of the mission-field. After showing that Romanists will not agree to this, your article contains, in its closing paragraph, a very plain intimation, as it seems to me, that you do not agree to it either; but that, in this matter, you are in accord with the Roman Catholics. Now what I wish to ask is this. If a Hindu, say a Brahman, should be converted from his idolatry to a belief in, and the worship of the one True God, and to a belief in the Lord Jesus Christ as the Saviour of his soul, through the efforts of a Romish priest, are we, as Protestants, bound to grieve over the circumstance? Or if such a Romish convert should give up his Christianity, as taught by the Romish Church, and go back to Hinduism, would it be the duty of good Protestants to rejoice in this failure of Catholic Missions? In other words, is Hinduism to be preferred to Romanism, or Romanism to Hinduism?

Very truly yours,

C. W. PARK.

INSTEAD of spending much time in refuting error, real or supposed, let the pulpit confine itself more particularly to the exposition of sound and earnest practical Christian truth, which will prove a much more perfect weapon than any argumentative discourse directly addressed against it.

Epitome of News.

SATURDAY, May 20.

—*Bombay Gazette:* "The Str. *Kurrachee* got off unexpectedly on Saturday from the shoal where she struck, and arrived safely at Chittagong, on Sunday afternoon. Ship, passengers, cargo and all well. The Kurrachee proceeded on her voyage to Akyab yesterday. The first and third officers were drowned while bathing."

—About two months ago, we read in the *Lucknow Times*, a party from the Garrison Instruction was out surveying towards Chinhut. Lieut. Ryland, of the 11th Regt., in attempting to swim across the lake, either became entangled in the weeds or was affected by the sun, so that he became quite helpless, and was in imminent danger of drowning. Four natives of village Katwa, with great promptitude, swam some three quarters of the distance across the lake to his rescue, and brought him insensible, but safe to shore. After some twenty minutes, by the means of stimulants, Lieut. Ryland was brought to again.

—A curious disease, called the new disease. lately manifested itself in the Madras Presidency. The symptoms are a tingling sensation in the toes and soles of the feet which rapidly extends upwards producing fatal results in a very short time, unless measures be taken at once.

—*Times of India:* "The new invention called "The Type-writer," which threatens ultimately to abolish quill-driving throughout the civilized world, is already coming into general use in England. This ingenious contrivance does not perform the task of writing in the same way as a pen, but it impresses the characters on the paper, letter by letter and line by line, exactly as the latter instrument does, only it accomplishes this object in far less time and with the advantage of increased legibility. In external appearance the Type-writer bears a closer resemblance to a sewing machine than to anything else. Its dimensions are sixteen inches all round, and the mechanism is as simple as the machine itself is of convenient size. For the first minute it takes down seventy words, but after that interval, it acquires increased speed of operation, producing on an average seventy-five words per minute. By a little extra contrivance any number of copies of the same piece of writing may be multiplied sixteen at a time. The machine is largely employed in the United States now, and the *Times* says that it is already in use in the Admiralty, the Board of Trade, and the General Post Office."

—Same: "The Lombards of old were the Marwarees of London. As the latter come, or are supposed to come, chiefly from Marwar: so the former came from Lombardy. Their calling and their character were much the same, and the preamble of the first Pawnbrokers Act shows what evils existed in London, when the Parliament interfered. What was the consequence of Imperial legislation in the matter? It was this. Many of the Lombards became, in a short time, the London bankers, got a local habitation and a name in Lombard Street, and the rest became licensed pawnbrokers in the different parts of the Metropolis. What is the inference to be drawn from this historical fact? It is this: That if such an Act were passed here some of the Marwarrees would become shroffs, that is bankers, and others licensed pawnbrokers. In a few words, the Marwarree's unenviable occupation would be gone, and loans could be obtained on terms alike remunerative to the lender and humane to such as are in need."

—*Deccan Herald:* "We hear that the Court of the Railway Magistrate was at Kerjut yesterday and will be at Poona to-day. We are glad to welcome back Dr. Fraser in restored health."

—A correspondent at Athens writes to the *Times* under date April 16:—"The State Trial noticed in the *Mail* of February 23, and 28 was, as telegraphed to England, brought to an end last Wednesday by the conviction of seven of the eight surviving defendants. Balassopoulos and Nikolopoulos, ex-Ministers respectively of Ecclesiastical Affairs and Justice, have both been condemned to imprisonment, the former for one year, followed by three years of civil disability, and the latter for ten months. Balassopoulos has, in addition, to pay down to the poor of Athens 56,200 drachmas (equal to a little more than £2,000 sterling) and one pair of earrings and one scarf-pin—that is to say, the amount of the bribes which he received from the Bishops whose appointment he promoted."

—Correspondent of the *Statesman:* "I notice you have advocated the cause of teetotalism of late; and I may say that, living in India over one decade, without a set up, I have at times become almost a teetotaler, for the reason that it agreed with me, even better than using a most moderate quantity of wine, beer, or spirits. My belief is, that any man, who is strictly a teetotaler, can stand the climate better than even a moderate drinker: and I would ask any of your readers to give teetotalism a fair trial; for this reason: I think they will find that they sleep better, feel stronger, and can knock about in the sun without feeling any ill effects therefrom. This latter, of course, in moderation. The saving of money too is an important consideration. One shudders at the thought of the sums thrown away in drink. Many a poor man thinks that, at least, he must have his beer. But it is quite clear to my mind, the man would be better without it."

MONDAY, MAY 22.

—*The Bombay Mint is to be henceforth under the* direct administration of the Government of India.

—Dr. Maclagan, who has been offered the Bishopric of Calcutta and has declined it, is, observes the *Indian Public Opinion*, a well-known clergyman in London, and one of the leaders of the High Church portion of the Anglican Communion.

—The *Samachar* has received private information from Persia to the effect that small-pox is alarmingly prevalent among the Zoroastrian and Mahomedan population. The loss of life within the past three months has been estimated at between thirty and forty thousand, the majority of victims being children.

—There has been a meeting in honour of the late Editor of the Indu-Prakash, Mr. Vishnu Shastri. Mr. Balajee Pandurang exhibited about 12 printed works which Vishnu Shastri wrote and published from 1864 to 1876. The speaker concluded his remarks by stating that Vishnu Shastri was a learned Maharashtra Brahman who had immortalized his name by his great literary and personal labours, in the cause of social reform, by his unexampled moral courage in braving excommunication and in debating before the great Sankaracharya in the presence of numerous Rajahs and Chiefs and noblemen and Pandits who came from all parts of India to accomplish his defeat in solemn form with terrors of horrible excommunication, and lastly by his marrying a widow of about 25 years of age, and thereby winning the respect even of his greatest opponents.

—The *Agra Akbar* of the 10th instant learns from *Muttra that a native by name Abdul Rasad, while* a state of insanity, seized a sword from a chowkidar and wounded twenty-three persons, amongst whom were a private and his wife who went to the bazar to buy provisions. Two men have since died and the rest lie in hospital.

—The Rev. Mr. Whitton, of the Free Church of Scotland, has commenced a series of lectures to English-speaking natives, which he delivers at the Gôl Bungala in the city of Nagpore every Thursday evening. The subjects are calculated to interest without offending native prejudices.

TUESDAY, MAY 23.

—*Times of India:* "In the early portion of the present year, it was brought to the notice of Government that infanticide and secret murder prevailed to a considerable extent amongst the tribe of aboriginals known as Brinjaries, who reside on the borders of Hyderabad and the Central Provinces."

—Mr. Dixon, Ship Surveyor, publishes a detailed explanation of the judgment given by him and Capt. Blackmore touching the Ship *Persia*.

—Captain Marryatt, the Consulting Engineer to Government, having inspected the new bridge over the Saburmuttee at Ahmedabad, it was opened yesterday for traffic.

—In the North-west Provinces and Oudh, the influence of Brahmoism is scarcely above zero, is, in fact, "rapidly hastening to a premature collapse." In Allahabad with its two or three thousand Bengalis there are only eight or nine progressive Brahmos and the number not increasing but diminishing. In Cawnpore there are three or four Brahmos, in Lucknow now perhaps half a dozen, in Agra, properly speaking none. The system is in these parts all but extinct. This is the testimony of Mr. Ramchandra Basu in the *I. Evangelical Review*.

—"A rough horse, pulling a plough through ground like dough, sprained his hough, and got a cough." The above sentence contains six different ways of pronouncing "ough."

—Mr. E. B. Eastwick, after collecting information for his new edition of Murray's Guides for India left for England by yesterday's mail.

WEDNESDAY, MAY 24.

—The Calcutta Milman Memorial Fund amounts to Rs. 11,047.

—*Poona Observer*: "Mr. H. V. Faulconer, auctioneer and general commission agent at Poona, surrendered himself to Major A. T. Spens, the Assistant Cantonment Magistrate, as a warrant was issued by the said Magistrate on the information laid before him by Mr. Aldersea, a railway contractor, for criminal breach of trust in respect of certain articles he entrusted Mr. Faulconer with, and which that gentleman sold and misappropriated the proceeds to his own use. Mr. Faulconer stated to His Worship that he has made over all the books, &c., belonging to his firm to the Official Assignee, amongst which, Mr. Aldersea's name has been entered as one of the creditors."

—Sher, a seaman was stabbed by Handilan, another seaman at the Royal Oak Tavern on Saturday night last.

—The public discussion on the alleged depressed condition of the Parsee community, and the consequent necessity of adopting measures for its amelioration, is still prolonged at the Framjee Cowasjee Institute, Mr. Nowrojee Furdonjee presiding.

—*Home News*: "The Rev. Louis George Mylne, D.D., tutor of Keble College, Oxford, was on May 1 consecrated by His Grace the Archbishop of Canterbury, in St. Paul's Cathedral, to be the Bishop of Bombay. The Bishops of London, Winchester, Lichfield, Lincoln, Oxford, and Ely were present, and assisted the archbishop in the consecration. The sermon was preached by the Rev. Henry Scott Holland, M.A., senior student of Christ Church, Oxford. There was a very large attendance from the University of Oxford. At the conclusion of the service the offertory sentences were read, and the alms collected by the minor canon, the offertory being for the purposes of the diocese of Bombay."

—*Bombay Gazette*; London: "The reputation which Keble College has earned in a comparatively short space of time may be fairly attributed in a not inconsiderable degree to Dr. Mylne's exertions, and when at the recent ceremonies at the opening of the chapel his name was coupled with a resolution proposed by Lord Selborne and supported by the Marquis of Salisbury in which the efforts of the College staff were honorably recognized, it was felt that he was fully entitled to represent them. His speech in reply was thoroughly appropriate. Dr. Mylne commenced by humorously referring to his appearance for the first time in the gown and hood of his degree as "Doctor" by saying that it recalled to his mind his friend Dr. Liddon's remark on a similar occasion when he said that "he felt like a speckled bird," and then, carrying on the idea, he spoke of the two settings of eggs which he had himself produced at the College. The birds from the first they had heard in the chapel service that day (where by the way Dr. Mylne as Precentor led them in some rather dreary Gregorian chants), and as to the second setting, he would not say they were ugly ducklings, but they betook themselves to the water and the old hen ran cackling along the bank and cackling very loud. For a long time, Dr. Mylne said, they had worked at the Boat Club and he created considerable amusement by adding that in order to stimulate them he shouted and entreated, and when nothing else would do, he preached in the chapel about it—a proceeding which was followed in October and the two succeeding torpids by making in twelve races fourteen bumps. Dr. Mylne spoke with great force and humour and was received with most enthusiastic applause, in fact the kindly words used by Mr. Talbot, the Warden, in allusion to his nomination by the Marquis of Salisbury to succeed Dr. Douglas, were thoroughly endorsed by all who were present. Dr. Mylne's "views" may be said to be decidedly of the High Church School, but at the same time he is a man of very wide sympathies and who will give a fair field and no favour to men of all parties."

—*Christian Age*: Under the title of "The Death Words of a Noble Woman," Messrs. Hatchards have published an excellent address, by Canon Miller, on Lady Augusta Stanley's remark, made shortly before her death, "Think of me as in the next room."

The marriage of Mdle. Bettina de Rothschild with Baron Albert de Rothschild, the richest member of the German branch of the family, has just been solemnized in Paris. The bride had a dowry of £480,000, and her jewels were worth a fabulous sum.

The population of London, according to the annual returns, in the middle of last year, was 3,445,160, being an increase over the previous year of 41,358. The area of London is 122 square miles, including 2,718 acres of the Thames. There are 1,500 miles of streets with 44 persons to the acre.

Cheering news has been received as to the widespread awakening at present being witnessed in Nova Scotia. In various parts of the province the results have been most encouraging.

The Newburgh (New York) papers speak of the wonderful revival in that place, which is said to be more extensive than ever before enjoyed. Already, about 500 have united with the Church.

At the revival services in the Methodist Episcopal Church, Mount Holly, New Jersey, on the evening of the 23rd ult., among those who presented themselves for prayer was a deaf mute. After united and earnest supplication had been offered in his behalf, he arose with a countenance beaming with joy, and shouted, "Glory! glory.!" to the astonishment of all present.

In Oxford, New York, there is a revival of large dimensions in progress, which the leaders call a "highway-and-hedge revival." A Scotch evangelist, by the name of Pattersen, is the leader of the movement, and the services consist chiefly of song, with very little preaching. Twenty song meetings are held each week, at points miles apart, and the people attend them in great numbers, rain or shine. Mr. Pattersen uses Sankey's songs and solos or his own, which he sings with great effect. The converts are said to include large numbers of "the profane, Sabbath-breakers, gamblers, scoffers, and sceptics."

The use of stimulants, both as a beverage and as a medicine, has been discontinued in Wrexham Workhouse for three years. The medical officer reports that he "has been able to treat all the cases with equal success, and their recovery has been more rapid and marked than under the use of alcohol."

The remarkable religious movement in Montreal, under the preaching of Father Chiniquy, continues with great power. It is said that as many as two thousand Roman Catholics have renounced dependence upon the Pope for simple trust in Christ and His Gospel. He is certainly a wonderfully effective preacher—and a much abused one, too, at the hands of the Romish priests and press.

Sir J. Hannen threw a sad light on the proceedings of the Divorce Court recently. He said, "It is a melancholy fact that a vast number of the cases which come into this court have their origin in drink. Fully 75 per cent. of the cases brought before me are traceable to intemperance!"

The date of the Mildmay-park Conference has been altered from the 21st, 22nd, and 23rd of June, to the 28th, 29th, and 30th of that month.

A cast of the Moabite Stone has been presented by the directors of the Louvre, and will be placed in South Kensington Museum.

During the past year the National Society's lifeboats have rescued 727 persons on the British coast, or 23,790 from the commencement.

A Sunday-school for the convicts is conducted in the Maryland Penitentiary, at Baltimore. About 800 male convicts—two-thirds of them coloured—attend the school.

—*Word and Work*: The revival in Princeton College has been marked for its quiet but effective progress. Of 475 students, quite 400 are now professing Christians, and are exerting their influence in every direction by letters and otherwise.

—A chapel which has been opened in Rome for the military is being used of the Lord in winning souls for Himself. Bibles which are distributed in the barracks are eagerly read.

—Mr. John Nelson, lately sent out to labour amongst the English-speaking population on the lines of railway north of Calcutta, has now commenced his work, and already doors of usefulness have been opened to him.

—NEW YORK.—A correspondent writes that Jerry McCauley, the converted river thief, to whose work we have repeatedly alluded, has been seeing some precious fruit lately. Lately an interesting scene was witnessed which our correspondent describes as follows: One brother stood up and told how God had saved him two years since, and after that McCauley asked those who wanted to be prayed for to stand up; quite a number responded, and among them was this young man's brother. As he went around to talk to the anxious ones, the first he spoke to was his brother. He knew him by some mark, he shouted at the top of his voice, and put his arms around him. After a little McCauley spoke to the anxious one, and he trusted in Christ. Such a scene I never witnessed; they had not seen each other for seventeen years, and such a contrast; the Christian was happy-looking and well dressed; the other the remains of an ill-spent life. The Lord is doing a great work down there. Praise God.

—*Advance*: "Evangelical religion, sanctified learning and true pulpit power in America owe a vast debt of gratitude to God for the men he has sent us from the old World. If the visit of our laymen has quickened the spiritual life of Great Britain by evangelistic labors, it is not too much to say that all preaching and religious thinking in America have been about equally benefited by men like Drs Mo-Cosh, Hall, Taylor, who occupy conspicuous and influential places in our churches, and by such visitors as the meeting of the Evangelical Alliance and subsequent pulpit exchanges have secured. The ringing words of Dr. James Stevenson, of Dublin, on the platform at the Revival Convention, in New York, convinced and thrilled that vast assembly as almost no other address did. He testified to the perseverance of the two thousand converts in Dublin alone under Mr. Moody's labors, the continued and delightful union of all Christans in Ireland, and the blessed progress of the revival work in the provinces of Ireland. These, said he, are the fruits of that baptism of the Holy Spirit received in Dublin when these brethren were with us."

"Brave Madagascar, consecrated for all time by the martyr faith of its thousands who preferred death to apostasy, has much to contend against in its emergence from heathenism into Christianity, from without as well as from within. Its greatest external hindrances come from professedly Christian nations. Thus, the treaty which the French government has forced upon Madagascar, compels the government to admit French liquors. But, to abate the evil as much as possible, the ten per cent. duty is collected in kind, and every tenth barrel emptied into the sea! A good kind of "prohibition" as far as that one-tenth goes. If it could now be extended so as to give the whole to the sharks (not the government sharks) it would exactly meet our views of public policy."

THURSDAY, MAY 25.

—*Bombay Gazette*: "Further details, dated May 9, received by the mail regarding the murders at Salonica, state that the *émeute* began in consequence of a young Christian girl wishing to become Mahomedan; the originators of the disturbance fled to the adjacent mountains.

Three French, one English, two Italian, besides German and Austrian, war vessels have been ordered to proceed to the gulf of Salonica.

A Turkish frigate with a new Governor has also been sent from Constantinople to Salonica.

Saufet Pacha has been appointed Minister of Justice at Constantinople and Dejevdet Pacha has been appointed Governor of Syria."

—The Str. *Travancore* with English Mails, left Aden for Bombay yesterday, 6 p. m.

—Mr. W. Moylan has obtained a summons against Mr. Rustomjee P. Billimoria for defamation.

—*Times of India*: "Madame Patti has lost a staunch patron in Baron Sina, who died at Vienna in the beginning of this month, leaving a fortune of £200,000 a year. One of his chief enjoyments when at Paris, where he spent a large portion of the year, was to have private concerts at which he and his friends could enjoy *La Diva's* glorious singing all to themselves. The Baron has left four daughters, to whom he has bequeathed £50,000 a year each. They are well-known leaders of fashion. The eldest is Countess of Wimpen, the second Princess Mavrocordato, the third Princess Ypsilanti, and the fourth Duchesse de Castries, sister-in-law of Madame MacMahon"

—Only 4 deaths from Small-pox were yeaterday registered.

—The *Times* has these remarks on a recent divorce case: "A very large proportion of these cases, whether of those that appear or of those that shun the light, are traceable not so much to misplaced and erring affection, but to a much more vulgar and more foolish thing. It is the 'fast' school that vitiates the tone, that undermines the character, and corrupts the whole atmosphere, till it becomes really a matter of comparatively less importance whether the guilt be gross and actual or only in the heart, mind, soul—indeed, in the whole nature. The tongue, indeed, true to its nature, cannot help being a tell-tale, and its follies and flickering ambiguities tell of the change within long before there is the opportunity, perhaps the resolution, to carry will into deed. Whether it be in talk or deed, in manners or style—can dress be omitted?—the age certainly is showing a very open contempt of the safeguards which once formed the advanced posts of propriety. The fashion of the day is to sail very near the wind, and to glory in seeming very like what most people would still be ashamed to be. They have the singular covetousness of desiring to add the miserable triumphs and petty prizes of the wrong course to the more homely advantage of the right. They who have altogether renounced the restraints of law and opinion, and who are so far honest as to be consistent, must feel their manor poached upon by men and women whose glory it is to seem much worse than they are. No doubt there is much more freedom of intercourse, more disregard of appearance, and more of what may be called taking the moral law into one's own hands and doing what one likes, than there used to be in

the straight lines of the old school. It is pleasant to be free, and especially pleasant not to be always under the eye of prudes of either sex. But even the right of private judgment is reponsible, and has its laws. If people choose to live by lights of their own, they ought to feel that selfguidance is at least as serious and difficult a charge as abject submission."

—There has been a falling out in the staff of the *Indian Statesmen*. The late Manager and late Acting Editor, publicly announce the cessation of their connection with the paper.

—*Overland Mail:* Obituary of the Week.—Surg.-Maj. R. P. Linton, Mad. Ret.; C. Campbell, of the Public Works Department, India; Capt. A. H. F. Campbell, late 56th Reg.; Lieut.-Col. R. J. Brown, late 14th Hussars; Lieut. E. Bell, Bo. Ret.; Colonel E., Couchman, Roy. [Mad.] Art.; Lieut.-Col. J. H. Drought, J. P. and D. L. for King's Country; Professor L. D. B. Gordon, of Glasgow; Col. C. R. Raitt, 60th Reg.; H. Rait, late of Gonatea; H. Whitmore, late M. P. for Sropshire; Lady Hannah Tharp.

—*The Western Christion Advocate* says it is estimated that between 1,500 and 2,000 persons have been converted during the past winter through the efforts of the students of Drew Theological Seminary.

—Sunday, the 26th March., was a great day in the Brooklyn Tabernacle (Dr. Talmage's). Seventy-nine new members were added, making nine hundred and ninety-one new members received in the two years of the present Tabernacle.

Friday, May 26.

—The Corporation of Bombay have voted an address of congratulation to Her Majesty upon the title of Empress.

—The Str. *Dunraven*, from Bombay April 6, was wrecked on Shah Mahmond reef, 167 miles from Suez, April 25. All on board were saved.

—Deaths last week, 389, or 70 less than the preceding week.

—*Madras Times:* The Malabar Catholics.—In virtue of the authority conferred by the Pope, the Reverend Dr. Meurin, Visitor Apostlic to the Syrian Churches in Malabar, has made the following rather startling declaration, which is printed in Latin and Malayalam and published in all those churches:—"We declare that Bishop Elias Mellus has no jurisdiction whatever in Malabar, and that therefore, all his ecclesiastical acts have been, are, and will be schismatical, illicit and invalid, excepting only, on the score of validity alone, such acts as emanate from the power inherent to the Episcopal or priestly Orders, as such. Therefore We declare invalid all the absolutions from sins and censures that have been given in Confession, whether by Bishop Mellus himself or by the priests under him; and that, on this account, the Christian faithful have to repeat their confessions. We declare null and void all the marriages performed before Bishop Mellus himself or his Vicars; and that, therefore, the Christians, whom it concerns, are obliged to renew their matrimonial consent in the presence of their legitimate Parish priests. But we declare valid, although illicit and sacrilegious, the Sacraments of Baptism, Confirmation, Extreme Unction and Holy Orders administered by the said Bishop or his Vicar, as also the Masses celebrated by them and the Holy communions given by them."

—*Bombay Grzette:* "We understand that the Government of India has received authority from the Secretary of State to proceed at once with the Ahmedabad and Ajmere extension of Railway, and also with the extension from Nagpore to Chutteesgurh. The extension from Ahmedabad to Ajmere is to be constructed on the narrow gauge."

—A serious difference of opinion exists between the *Bombay Gazette* and the *Native Opinion*, as will appear from the following extract from the former journal: "*Chari-gulabs* are *not* "sweet strings, a foot or more in length, and looking like so many worms which children appear to be very fond of;" nor do they dangle "ostentatiously and appetizingly from a small box" carried by the vendor; they are the common sugarstick, coloured sticks of various compounds of sugar. &c. resembling a pencil in shape, but much larger, and they are laid assorted side by side, in a small tin tray which the vendor carries on his arm, or suspends in his front, by a string passed over his neck exactly as the Eaglish "sweety-man" hangs his more pretentious board."

Our contemporary has a very deep sense of the responsibility of the Press. He says: "It is the duty of the press to expose and discountenance such ignorance and incompetency as that shown in the article we have just criticised."

—*Indian Christian Herald:* "We hear that not only are there Italian Roman Catholic Priests busy among the Bengali protestant Christians in the 24 Pergunnahs, but several Bengali R. C. Priests have been set to work in that district. The Bengali Priests have learnt their N. C. lesson well, and are busy with assurances that Prayer to the Virgin Mary is the only effectual prayer."

Miscellany.

—*N. T. Evangelist;* Ann Arbor:

"The spirit of revival has been manifest in all the eyangelical churches. The Baptist, Methodist, and Presbyterian churches have been having daily services for several weeks, and with some good results, in sinners converted and Christians revived. The greatest crowds and the largest results have been in the Methodist church, where the Rev. Mrs. Lathrop has been preaching. The converts there number about 150, and seem to be genuine. The writer is a genuine Presdyterian in his opposition to women preachers, as a rule; but he has always believed there might be exceptions, as were Miriam and Deborah; and after hearing Mrs. Lathrop preach, and talking with her, he was convinced she was as truly called of God to preach, as Deborah was to prophecy. Possibly he was prejudiced in her favor by learning that she was a Presbyterian by birth and training, was converted in the Presbyterian church, and only became a Methodist when she married her present husband. Be this as it may, she is an extraordinarily gifted woman, and extraordinarily consecrated to her Master's service. I heard her preach several times, and was amazed "at the evident power with which she spake." And God was with her, blessing her words. I wonld as soon dare to forbid Dr. John Hall to preach, as to forbid Mrs. Lathrop—that is to say, I would not dare to forbid either, when God has so evidently called them both. Mrs. Lathrop is naturally very quiet, shrinking, and reluctant to speak; but preaches because she is conscious God puts her forward, and says to her "Go, speak unto the people all the words of this life." If Mrs. Smiley is like Mrs. Lathrop, I do not wonder "T. L. C." was ready to brave the whole Presbyterian Church in her behalf. And yet he and I both spent a good many years at Princeton, and sat at the feet of our theological teachers there, with all the love and faith of Paul in Gamaliel. I should have said in passing, that Mrs. Lathrop, at my request, preached one Sunday in my pulpit. She gave us a grand sermon on the Endowment of the Holy Ghost."

Selections.

KEEPING THE TONGUE.

Keep it from unkindness. Words are sometimes wounds. Not very deep wounds always, and yet they irritate. Speech is unkind sometimes when there is no unkindness in the heart. So much the worse that needless wounds are inflicted; so much the worse that, unintentionally, pain is caused. Keep it from falsehood. It is so easy to give a false colouring—to so make a statement that it may convey a meaning different from the truth, while yet there is an appearance of truth—that we need to be on our guard. There are very many who would shrink from telling a lie, who yet indulge themselves in such inaccurate, or exaggerated, or one-sided statement, that they really come under the condemnation of those whose "lying lips are an abomination to the Lord." Keep it from slander. The good reputation of others should be dear to us. Sin should not be suffered to go unrebuked; but it should be in accordance with the Scripture method, "Go and tell him of his faults twixt thee and him alone." And it should be borne in mind that what is too often considered as merely harmless gossip runs dangerously near, if it does not pass, the confines of slander. A reputation is too sacred to be made a play-thing of, even if intent be not malicious.—*(Selected.)*

THE HOW!

It was chiefly a question of method that was under discussion last week in the great Hippodrome Christian convention.

Ministers and laymen came together to consider the problem of Church work, and five thousand people gave twelve of the best hours of two days, in the heart of the week, to hear what might be said. The significance of holding such a vast crowd, such a length of time, in such a city, with such a topic, it is almost impossible adequately to grasp.

How to conduct evangelistic services and prayer-meetings; how to make inquiry-meetings a permanent feature of Church service? How to train young converts; how to conduct the service of song, and how to get hold of non-church goers, and especially of young men? These were the great practical questions before the convention, as will be seen by a report of the first sessions elsewhere given.

The discussion in no instance was general. In so vast a body general participation was impossible. The speakers were selected by Mr. Moody, and spoke from the platfrom. His own energy and wide-awakeness kept everything aglow. There was not a dull half-hour in the two days.

When opportunity was offered for questions, they came from all parts of the vast audience thick and fast. Back flew the answers like arrows from an exhaustless quiver. Often they were swift and sharp, and as if sped of the invisible Spirit, and they struck. They were the fruit of God's marvellous dealings with this man, and of his dealings with souls. Now and then one might be disposed to challenge the answer, but in the main they were full of practical wisdom.

He unhorsed some very persistent hobby ridders. He thrust his lance right through church fairs. He wisely let points of denominational controversy alone. To the objection once made by a minister in Scotland to the inquiry-meeting, that he did not believe in disturbing the impression, that after you sow the seed you don't want to go and dig it up to see whether it has sprouted, Mr. Moody said that he replied, "Yes, but the farmers all *harrow it in* after it is sowed. The inquiry-meeting harrows it in."

Many a good thing was said by others also. As by Dr. Taylor, "The best way to heat a church is to *have the stove in the pulpit?*" As by Mr. Sankey when asked concerning the service of song. "Suppose you have not Christain singers in the church?" "Then I would commence holding evangelistic services and get some." And as by Dr. Tyng, when he said, "In the failure of very many young converts to stick, the Holy Ghost bears the rebuke of our own laziness."

The chief points emphasized and enforced in the discussions, and sometimes with telling effect, were these:

All at it. The Church a bee-hive. The whole people possessed with "a mind to work." Begin with the young converts, just raised from their sepulchres of sin. Loose them and let them go, as the disciples did Lazarus. Put them at some work, and let them early learn the freedom and the joy of service. Then as to adaptation. Have an eye to fitness. Put the converted skeptic to dealing with the still skeptical unbeliever. Let the freed victim of intemperance deal with the still enslaved but convicted inebriate.

Encourage the young disciple to give his testimony to some inquirer. He who has just been over the road, ought to know how to help some one else over it. Set men to work in the line of their secular avocations. *Get them to stop sighing in a lame* and lazy way for other people's gifts, and to *spiritualize the use of what they have.* Don't try to put square pegs in round holes.

Directness was urged. Have an immediate object. Be set to the accomplishment of some specific thing in every service. Aim at souls. Be bent on their rescue. If pressing some precious Gospel invitation, let the sermon say "Come" from beginning to end, as Dr. Booth urged. Append it to the Cross. If urging men to flee from the wrath to come, have souls in view who are in danger of that wrath. Take aim. Fire. Watch for the effect of the fire. After the long range of the pulpit, come into short range, face to face. Many a wounded sinner gets away because he is never brought to close quarters. The shot at long range strikes, and he flutters. But he is not pursued.

The inquiry-meeting should become a regular feature of church service. This was urged with great force. It follows up the sermon. It gives the impression that results are expected. It furnishes opportunity for any impressed soul under the present power of the truth to have a present personal interview with a pastor or Christian friend, avoids all appearance of spasmodic effort. It takes away the formality of special appointments. Why should not every pastor announce every Sabbath that he may be seen by inquirers in an adjoining room for fifteen minutes or a half-hour after each service.

Only let us widen the sweep of the inquiry-meeting. The Gospel is not simply an invitation and a cry of alarm. Christians cannot always be fed on appeals to the impenitent. "*Feed the flock.*" "*Take heed to the flock.*" We must not ignore "*instruction in righteousness.*" Almost the whole of the New Testament is addressed to Christians.

Let us not therefore be carried to the extreme of making the Gospel simply a proclamation. To keep the Church of the living God the pillar and ground of the truth, she must be taught, built up, developed, made Christ-like by the truth. If the stewards of God's mysteries are faithful at this business, *Christians will be found at the inquiry-meeting* perhaps as often as those who are not yet Christians. And, why not? Why should not their weaknesses, their difficulties, their doubts, their needs be met by such a meeting, as well as the needs and doubts and difficulties of the still impenitent? Beyond all question there are scores on scores of timid, troubled Christian souls,

who would be helped to a diviner life, if the door were thus lovingly opened every Sabbath to their resitating feet.

The final topic was "The Gift of the Spirt." With this point Mr. Moody crowned and closed the Convention. It was the consummation. His yearning for 'the power" grew as he spoke. And for fifteen minutes it seemed as if the vast assembly were baptized with the Holy Ghost. There was a hush as death; men wept for joy. Not rebukingly, as if he were a herald of wrath, but tenderly, brokenly, with tears in his words, Mr. Moody said, "God has a great many children that have not any power." We had been asking many questions, but they concerned *machinery*. He thought too much time was often given. too much thought and study and worry, to forcing *methods*, and too little attention to the real source of power. O to be full, to be full, to be ever full of the Holy Ghost! This is the secret of Moody's success—of any success.—*(New York Evangelist.)*

NATURE AND THE UNNATURAL.

"It is *natural* for us to be governed by a regard to our temporal interest." "It is *natural* for us to be engrossed with secular affairs, and to forget eternity." Many say such things, in a tone which shows that they rest in them as excuses, as if they could not be justly blamed for whatever is *natural*.

These decent forms of *ungodliness* are no more *natural* than are the most loathsome debauchery or the most hideous crimes. Those who are guilty of *them* can as forcibly plead that they simply indulge impulses that are *natural*.

This is true. These impulses are natural; but it is natural for them to be subject to reason and conscience. It is natural for them to be regulated and restrained. When they are not, and are permitted to dethrone those faculties which have the natural right to rule and reign in us, the result is the monstrous, the shockingly *unnatural*.

Natural, is it, for a rational being, knowing himself to be immortal, to turn his back on eternity, and devote himself to trifles of time? Natural, for a rational being deliberately to hazard his welfare for the endless future, for the sake of a short-lived gratification or benefit? Natural, for a rational being to barter heaven away for gold?—for office?—for fame? for whisky? Nay, it is monstrously *unnatural*. It is outrageous violence to nature in its highest and noblest powers and endowments.—*(New York Evangelist.)*

PRAYER MEETING BY RULE.

BY REV. E. P. TENNEY.

"How do you make prayer meetings interesting?" asked a Yale student of Dr. John Hall. And the wise pastor answered: "This whole subject is mixed up. Interesting to whom? The Lord? The suppliant spectator? The only way is to teach men to pray; to eliminate those who preach, or rhapsodize, or scold, or lament, interminably; to promote general fervor among the people, and apply to the meeting the ordinary principles of Christian common sense. I would not set much store by interesting prayer meetings by themselves. I have known of such that were little more than a young people's frolic."

We do not make chains for a fountain of fire: let it have its way. You may hang up all manner of mottoes in the prayer-room,—"punctuality, promptitude, brevity, pointedness, spirituality, liberty,"—and try hard to manufacture "a model prayer meeting," but the Spirit of God must inspire men in private, or brethren will bore each other when they get together. How shall we preach? The true answer is—preach every way. How shall we conduct prayer meetings? The true answer is—conduct them every way. A prayer meeting will regulate itself if there is anything to it to regulate. But the first essential is to have substantial character, a growing, fervent, prevailing faith in the Christians who go to it: and the way to gain this is by private communion with God. All you want to make a good prayer meeting is plenty of piety and plenty of common sense. Common sense is one of the Christian graces. A man will grow in grace and exhibit good sense more by resisting the devil in his shop one minute than he will by going to the vestry and praying an hour. I hold to praying, for example, family prayers; but one way for a man to become holy in heart is to resist the temptation to scold his wife about the coffee, or Bridget about the coal-hod. I am in favor of home evangelization, and I want a religion that will keep men from being cross and grouty. If all the members of our churches were as amiable and as consistent as the angels, our prayer meetings would be good enough, as good as heaven. It is not a three-minute rule that will make a good prayer meeting; such a chopping-knife may be good; but well-proportioned, wide-awake Christian men and women make a good prayer meeting. The muttering of meaningless words and charging God foolishly, insulting the majesty of Heaven in set forms—this is pagan. The closet is the porch of the prayer meeting, and if any go not through this door he is ill-fitted to bear part. Ring it through the land,—First the solitary walk with God; the long fight with Satan; the victory at home over be-setting sins, the triumph in the hour of temptation; the fervent faith in God,—all this—then a good prayer meeting. But the reason why some of our churches are mossy and dead as old orchards is that they are decayed from within; the private life is dead; and, when the private Christian life is dead, a prayer meeting is as dry and fruitless as a meeting of old dead appel trees.—*Ashland Mass.*

CONGREGATIONAL SINGING.

BY REV. W. D. WILLIAMS.

That we have congregational singing we must have well selected hymns—hymns brimful of poetyr, couched in the best language and prompted by the purest inspiration.

Soul-stirring tunes are indispensable. The venerable Andrew Fuller recommended to his people tunes simple and easy as the best to produce religious impressions and lasting results. The German congregational tunes are a class remarkable in being simple, easy, melodious and powerful. They passed through the refinery of the Reformation, were molded in the living feelings of that heavenly-minded people, and even now they fill us with a long-felt invigorating power. All that can be said in favor of German tunes, is equally true of Welsh and Scottish tunes, and of the many that bear and seal and stamp of Bradbury and Dr. Mason. Our singing is an important part of worship, and if rendered with enthusiasm and joy—"with the spirit," and "with the understanding also"—it exerts an influence at once reverential and elevating. But if it depends wholly upon artistic skill, as a coat too richly embroidered encumbers its wearer, so it encumbers divine worship.

It is essential that all unite in the song. The request made by Moody that those who could not sing would recite the words, was one we might repeat from our respective pulpits. From a sense of reverence to Almighty God, all should rise to their feet, and lift their voices in praise as it is the only part of Divine service wherein all can audibly unite. Those who have listened to the church singing of the several nations of Christendom, and who have attended religious service with the Welsh people of Wales or America, will doubtless unite with me in pronouncing their congregational singing the finest and most powerful of any people. In sweetest harmony their voices have touched our hearts, and made us pause to wipe away the tears of joy. The secret—they all sing. The first time the writer ever attended "prayers" at the Oberlin College chapel that vast multitude of students chanced to sing "Coronation," and those sweet words;

All hail the power of Jesus' name;
Let angels prostrate fall;

which it seems should never be inseparable from the tune, fell like the refreshing drops of an August shower, thrilled every heart with joy, filled every soul with devotion and rolled up on high a glorious volume of praise. They all sang.

How beautiful it would be if every Christian would practice singing in the sanctuary as well as at the family altar. "As long as I live I will praise thee" was a resolve which governed the Psalmist's life. In all the cordage used by the British marine, even from the smallest line to the largest cable there is plaited a scarlet thread—the mark of governmental ownership. Thus through David's every production runs a line of praise, which is the stamp of his character. If every Christian that sings in the household would sing in the church, our congregational singing would no longer suffer from a voiceless people.

Wickliffe and his attendants—the Psalm-Singers—were powerful in song. Luther used song as a strong weapon, and an irresistible allurement. The laity often ask, How can we help our ministers to preach? It is evident that one way would be that they all sing. Samuel Martin said that four things were necessary to win the masses;—good preaching, good singing, good conduct and the good God to bless. Much of the sermon's success depends upon the character and manner of our singing.

The ministry may be somewhat blameworthy. There are not a few pastors of every denomination who can only sing a few tunes correctly. This lack mars their usefulness. But it is highly probable that this important qualification will not be attained until music shall have been marked down as a part of the theological course of every seminary. It was with no little reluctance that Martin Luther would ordain a candidate for the ministry who was not acquainted with the rudiments of sacred song. When we return to this same requirement we shall have congregational singing more common. When in the prayer and conference meetings of the churches of our rural districts pastors will "raise a tune," whenever there may be an inviting pause, we shall have singing richer in quality, and more in quantity, than heretofore.

—*Thompson, O.*

ENCOURAGEMENT TO TRACT DISTRIBUTORS.

Two years ago, a few miles out of the town of Preston, Lancashire, there lived a woman who was deeply concerned about her soul, but failed to find peace. While in this state of mind, a friend gave her a tract, "The only Saviour." As she read it she came to the words, *Who Himself bare our sins*. In a moment the burden was removed, she saw (as she told me with her own lips) Jesus distinctly hanging on the cross. Her joy was unspeakable: she pleaded with God for her husband, and soon her prayer was answered, her husband and also an under-gamekeeper was soon found rejoicing in Jesus. I had the great comfort of seeing these three happy souls and spending a profitabie time in reading the word and talking of heavenly things.

Having found blessing themselves, they were concerned about their neighbours. A farm-house was secured to preach the Gospel in, and week by week has the Lord owned the story of the Cross. Last Sunday fortnight a number were standing outside listening to the glorious Gospel, who could not find even standing room within. A spirit of enquiry pervades the neighbourhood, and a quiet but real work is going on. How true the promise, "Cast thy bread upon the waters, and it *shall* be seen after many days!"

W. Day.

—*Word and Work.*

THAT YE BEAR MUCH FRUIT.

A soul is converted and renewed, not simply that it may rejoice in its own inheritance of everlasting life, but that it may be a worker for the Master, bringing other souls into his kingdom and service. And yet the main object of concern with many a professed disciple seems to be his own assurance and comfort as an accepted child of God. Has he truly repented? Has he really been forgiven? Is he at peace with God? May he cherish a well-founded hope? Can he look forward confidently to a peaceful death, a triumph over the terrors of the grave, and a mansion in heaven? If he can answer these questions in the affirmative, he is at rest. All is well with him. He is safe in the kingdom. He may dismiss his fears, and sit down to enjoy his happy prospect.

Well, these questions are important. It is a matter of grave moment to him that he be himself a true Christian. But there is a weightier question lying next. What is he a Christian for? Why has so great a grace come to him? What use is to be made of him? Simply that his own salvation may be assured? That is not a trifling issue. But there is an issue as much larger and grander than this as the salvation of multitudes exceeds in moment the salvation of an individual. He is converted that he may be saved. That is one object, the first and nearest. But there is another just beyond, whose greatness overshadows and dwarfs the first. It is that he may be the means of bringing many souls to accept the same grace and share the same blessed hope. If he lose sight of this in his own self-concern, if he be tranquilly content that his own name is written in the book of life, he is blind to the true idea of his calling.

We sometimes ask one another: Do you enjoy religion? meaning, are you consciously at peace with God? Is your hope bright and sustaining? Are your prayers heard and answered? Are you helped to overcome temptation? When these questions are answered have we nothing more to ask? Why do we not inquire, Tell me, brother, what work you are doing for the Master, and for the souls of men? What Christian enterprise enjoys most of your ardor? How many sheaves have you gathered to-day from the great white harvest field, for the garner of the Lord?

We are to bear fruit, "*much* fruit." Jesus puts emphasis upon this adjective. Our own comfort and peace are not to be our chief and final objects. *Fruitfulness* is to be our grand controlling endeavor

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and aspiration. To this end the Lord lavishes his culture upon us, pruning and purging his branches that they may bear more fruit, dashing our earthly hopes, deranging our earthly schemes removing earthly idols—all, that we may be freer and more unincumbered in his service.

And it is only in close and inseparable union with him that we can have this fruit-bearing life; walking with him, relying upon him by faith, studying his aspiring example, drinking in his self-sacrificing spirit, and opening our own souls as channels for all his beneficial purposes. We ought, I think, beside all the gentleness, sweetness, and purity of a Christian example, to have in hand some definite Christian task, some specific work which we shall be presenting steadily for the good of men and the glory of our Lord.—*Rev. A. L. Stone, D.D., in Pacific.*

AIDS TO BIBLE STUDY.

As many young Christians are systematically reading their Bibles. I would throw out a hint which will tend to increase their interest in, and help them to retain, what they read. After a chapter has been read, draw up *your own table of contents*. If this be done carefully, chapter by chapter, you will be able to make out a complete index of the whole of the book.

This plan, if pursued, must increase and intensify Bible knowledge. As an illustration of my meaning I give my table of contents of Mark i.

WILLIAM RAWLING.

—*(Christian.)*

CONTENTS OF CHAPTER I. MARK'S GOSPEL.

(The numbers give the verses.)

Three principal Persons mentioned—

John the Baptist: (4) Preached repentance—(4) Baptized Jesus—(7) Pointed to Christ.

Jesus Christ: (9) Baptized by John—(13) Tempted of Satan—(35) Prayed to God.

Satan: (13) Tempted Jesus—(23, 32) Got possession of men—(25, 34, 39) Cast out by Jesus.

Three Titles given to Jesus—

By Mark: (1) Jesus Christ. By God: (17) My beloved Son. By Satan: (24) Holy One of God.

Three Miracles wrought by Jesus—

(23) On an unclean spirit—(30) Simon's wife's mother—(40) Leper.

Three Contrasts—

(8) Baptism of John—baptism of Jesus. (13) Satan tempts—angels minister. (23, 24) Unclean spirit of devil—Holy One of God.

Four Disciples—

Simon and Andrew, James and John: (16, 17) Called—(18, 20) Forsake all—(18, 20) Follow Jesus.

A remarkable Result of Disobedience—

Because the healed leper published his cure (when Jesus told him to "say nothing"—verse 44), Jesus "could no more openly enter into the city" (verse 45).

THE SPIRIT OF THE MARTYR STEPHEN.

THERE was an account in the papers, the other day, of a man who showed that he had just the same spirit. His name was Joseph Robbins. He was a bridge watchman on a railway. He was murdered by a neighbour who wanted to get his money. The murderer was caught directly after. During the trial he made this confession in open court:—"I knew that Robbins had just received his month's wages, and I resolved to have his money. I got a shot gun and went to the bridge. As I came near to the watch-house, on looking through the window, I saw Robbins sitting inside. His head and shoulders only could be seen. I raised the gun, took aim and fired. I waited a few minutes to see if the report of the gun had alarmed any one, but all was still. Then I went up to the watch-house door, and found Robbins on his knees praying. Very plainly I heard him say: 'Oh God, have mercy on the man who did this, and spare him for Jesus' sake.' I was horrified; I did not dare to enter the house. I couldn't touch that man's money. Instead of this, I turned and ran away, I knew not whither. His words have haunted me ever since." Now the prayer of this humble man was more remarkable even than the prayer of St. Stephen. He knew what the Jews were going to do with him, and he had time to think about his prayer before he offered it. But Robbins, the watchman, was altogether unprepared for what took place. He had no expectation of being killed. But no sooner did the shot strike him than he fell on his knees and prayed, not for himself, but for his murderer, without even knowing who he was. This man had the very spirit of Jesus. And it was knowing and believing the truth in Jesus which put this spirit in him. The truth that can do this for us is the best of all truth.

TELEGRAPHIC NEWS.

London 18th: The Queen to-day held an investiture of the Order of the Bath at Windsor Castle, at which Sir Bartle Frere was invested with the Grand Cross of the Bath. Her Majesty also conferred the dignity of Knight Commander of the Bath upon Lord Suffield. OBITUARY.—Colonel Meadows Taylor.

19th: France and Italy have notified that they adhere to Prince Gortschakoff's memorandum. England, however refuses to join. The British Squadron in the Mediterranean has been ordered to proceed to Besika Bay and the German Baltic Squadron proceeds thither next week.

Paris 19th: The National Assembly has rejected M. Raspail's amnesty motion.

London 20th: The banquet given in honour of the Prince of Wales's return from India by the Corporation of the City of London came off last evening at Guildhall, and was a most brilliant affair. Covers were laid for 500 guests. His Royal Highness, replying to the toast of the evening, said that he looked back to his visit to India with the greatest gratification, and although his stay in that country was unhappily only a short one, he had gathered much valuable knowledge; his reception by all classes had been of the kindest and most hospitable description, and his own feeling could not sufficiently thank the Native Princes and peoples of India for the manner of his reception: indeed, the kindness of such a reception had left a lasting impression on his memory, and he felt sure it was a sign that the Indian Empire was not disloyal to the Queen. In concluding his speech, His Royal Highness made a complimentary allusion to the native troops. The guests, at a splendid Ball which followed in the grand pavilion specially erected in the Guildhall-yard, numbered 5,000.

20th: Her Majesty the Queen has left Windsor Castle and proceeded to Balmoral.

Vienna 20th: The French and German Consuls who were murdered in a mosque at Solonica were buried with much pomp at that town yesterday.

Alexandria 20th: H. M. Troop-ship Himalaya has passed through the Suez Canal, homeward bound.

London 22nd: England has refused to allow Mr. Rivers Wilson to take office in the Egyptian Ministry of Finance unless he quits the English Civil Service.

Vienna 22nd: Count Andrassy has returned from Berlin: in a speech which he delivered at Pesth yesterday he alluded hopefully to the prospects of peace, and said he was convinced when the pacific intentions of the Northern Powers made it clearly manifest that England would join in the agreement made at the Berlin Conference.

Paris 22nd: His Excellency Sir Salar Jung is still detained here in consequence of the accident to his hip on the staircase of the Grand Hotel.

London 22nd: Replying in the House of Commons this evening to a question of Mr. Maurice Brooks, Mr. Disraeli said he must decline to recommend an amnesty towards the Fenians. A lively discussion followed. The troopship Orontes has arrived home.

Paris 23rd: The nomination of M. Pierrepont as French Minsister to the Court of St. James was confirmed in the Senate to-day.

London 25th: There was a semi-panic on the Stock Exchange to-day cause by the general anxiety on account of Eastern affairs. The Porte refuses, though unofficially, to take congnizance of Prince Gortschakoff's Memorandum read at Berlin, and will reject it unless modified. Mr. Rivers Wilson leaves London to-day to take up his post in the Egyptian Ministry of Finance. Her Majesty's steam corvette Challenger has arrived at Spithead from her two years' cruise on particular service. OBTUARY.—General Sir. G. Bowles, G. C. B., and Mr. Henry Kingsley.

Moscow 24th: General Kaufmann passed through here yesterday, he is returning to his post as Governor of Khokand.

Alexandria, 25th: An important decree affecting the Daira bond holders has been decided by the tribunal, consolidating the Daira bonds as invalid against Foreigners.

PASSENGERS SAILED.

Per P. and O. Str. *Bokhara*, 22nd:

FOR SOUTHAMPTON.—Dr and Mrs T B Johnstone, a lady and; a gentleman, Mr and Mrs H T Parsons and infant, Col Schneider, Col Moxon, Mr E B Eastwick, Mrs Birch, child and infant, Dr and Mrs John Murray, Mr Charles Jones, Mrs C E Benn, Mr H M Birdwood and child, Sir Chandos H Reade, Bart., Mrs Potts and two sons, Miss Abbott, Mrs Oldfield, Mrs Malone and two infants, Mr and Mrs Pollock, Mr Brock, Mr and Mrs Bradley, Dr F Lewin, Mr A Macdonald, Mr John Mackay, Surgeon-Major Clark, Major Hare, R.A., Lieut T J Palmer, R.N., Mr Loydas, Mrs Thomson and two infants, Mr J H Lyons, Mr G H Warwick, Mr T P Clarke, Lieut R T Orpen, Mr R T Taylor, Mr E Von Glehn, Mr and Mrs Owen Tomlinson and two infants, Mr O H Reulberg, Mr Gibbon, Mr A Lyon, and Mr Tanner.

FOR BRINDISI.—Mr W Lee Warner, the Rev R C W Raban, Mr T J P Jeffery, Mr J Neuberg, Mr M B Manuel, Col Howes, Col G Illian, Capt T Dawes, Mr Spencer Astley, Mr H Mann, Miss Mann, the Rev H P Boerresen, Mr R D Bayley, and Mr E Christien.

FOR VENICE.—Mr R L Campbell, the Hon'ble Mr Justice West, Capt F Wise, Mr J Geddes, Mr G Thom, Mrs Aitkinson, Major Trevor, Mr John Y Laing, Mr C A Winter, Dr E W West, Dr Evers, Mr Shaw, Mr Pomeroy, Mr Charles Langley Bell, Major Hillis, Mr R Foley, and Mr B Leumann.

PASSENGERS ARRIVED.

Per P. and O. Str. *Peshawar*, 23rd:

FROM SOUTHAMPTON.—Mrs Onslow, Mrs Madden and infant, Mrs Baker, Mrs Lazerus, Mr Lazerus, Dr Coombe, Captain Kyle, Captain and Mrs Caldecott and two children, Mr Thomas, Mr Macnaughton, Mr Ware, Mr Taylor, and Mrs Cope.

FROM VENICE.—Colonel and Mrs Maude, Miss Maude, Rev. Mr Stead, Mrs Filkate and child, Mr T Elliot, and Mr Hawkins.

FROM BRINDISI.—Mr Peirce, Mr Stott, and Dr Anderson.

FROM ADEN.—Captain A R Seton, and Mrs Gallagher.

Domestic Occurrences.

MARRIAGE.

McDONALD—SARGON—May 20th, at the Byculla Church, by the Venerable the Archdeacon C. H Leigh Lye, Charles Esq. McDonald to Elizabeth Ann Lizzie) Sargon.

DEATH.

McKENZIE—May 10th, at sea, on board s. s Java, four days after leaving Kurrachee for London, D. McKenzie, Esq., of M Kenzie, Cosser & Co., Kurrachee.

MABBOTT—May 17th, at Hyderabad Deccan, of cholera, Julia Rebecca, youngest daughter of the late Lieut. J. Mabbott, Invalid Establishment.

MACLAHAN—May 20th, at Tanna, Rowland Beckwith, the infant son of F. B. Maclaran, Esq., aged 3 weeks and 5 days.

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Bombay, 12th September 1874.

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